THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord"* (LUKE 2: 10, 11).

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## CHRISTMAS BELLS.

Oh, listen! Christmas bells! The air
Is filled with ringing melody;
A thousand tongues of bronze declare
The reign of joy and harmony.

Then, why do not the angels sing
Of peace on earth, good-will to men?
Why do not all the heavens ring
With joyful shouts and song again?

Alas, we hear another lay,
The clash of arms, the bursts of ire,
The roar of battle, night and day,
And cannon belching death and fire.

Upon the blood-stained fields are strewn
Unnumbered wounded, dying, dead;
*Te deum* demons croak—a tune
To Lucifer, their god, their head.

And that is why we hear no more
The angel chorus clearly ring.
Too loudly war-beasts howl and roar,
And poor are songs which bells can sing.

Is, then, the gospel all in vain?
Are sacrifice and prayers worth nought?
Shall Lucifer for ever reign
On earth, which Christ, our Lord, has bought?

Not so! The price in blood we pay
To learn the heavenly tunes to sing.
That lesson learned, then comes the day
When Christ will reign, of kings the King.

Toll on, then, bells! your Christmas song
Of joy, for strife some day will cease,
And angels will proclaim ere long
The coming of the PRINCE OF PEACE.

J. M. S.

## A CHRISTMAS FABLE.

By Zacharias Topelius.

There lived, at one time, in Bethlehem, in Judea, a muleteer named Amrah. He was a shrewd, but heartless and avaricious man. He had commenced his career with but one ass. Now he owned fifty, and he hoped to have a hundred before long. For he kept an inn for travelers, and he hired out his animals to them. He had heard that there was to be a general census, when all the people would have to be registered in the cities of their ancestors. And since Bethlehem was the city of King David, Amrah argued: Many rich and noble men of the family of David will come here; I will enlarge my inn and make a great deal of money.

Amrah then erected a large building with many rooms for guests, and accommodation for their horses and asses. The descendants of David were numerous, and many travelers arrived, some poor, some wealthy. Amrah entertained only the wealthy guests, but even they filled the inn, until there was only one room left. That was the royal chamber, the largest and most elegant of all. Amrah had reserved it for some king or prince.

This avaricious individual had two fine, good-hearted children, a boy called Eli, and a girl named Tirza. These children saw the many strangers that came, and they were filled with wonder and amazement, but they could not understand why the poor should be refused admittance to the inn, when there was one room still left; they felt that this was wrong. Then it came to pass, on the last day, when everything was taken, except the chamber reserved for royalty, that a carpenter arrived. He led an ass by the bridle. His young wife, trembling and exhausted, was seated on the animal.

"We have no room here," snarled Amrah, for he saw that the new arrivals were poor.

"Have mercy, and give us if only the very smallest corner," sighed the carpenter; "we have traveled a long way, and my wife is very tired."

Amrah laughed in derision. "Can you afford to pay twenty shekels in gold for a night's lodging, or two?" he asked.

"No, that I cannot," the carpenter answered; "but be merciful, and God will reward you manifold."

"Father, father," Eli and Tirza exclaimed, with tear-filled eyes, "how pale and weary the young woman is. She can barely keep herself in the saddle. And see how irresistibly she appeals to us for a night's rest. There is the royal chamber; let her sleep there to-night.

"Anywhere else?" Amrah asked jeeringly; "that room costs twenty shekels in gold."

The weary travelers could do nothing else but turn away from

the inn, and they did so with troubled hearts, for they had no other prospect than to sleep on the hard ground under the open sky.

But when they had gone a short distance, they saw two little children coming after them, running. They were Eli and Tirza. "Come with us," they said; "our father has a stable for asses in a cave in the hill-side. There is room now, for many animals are hired out to travelers, and it is better to sleep there than on the hard ground."

The carpenter was pleased to obtain shelter for the night, and followed the children, full of gratitude. "Why should we not," he asked himself, "sleep in a stable? Our great ancestor, David, rested in caves many a night, when he fled before King Saul."

When they reached the cave, they found several empty cribs and selected the cleanest. Tirza fetched a broom and swept the floor and made it look nice and tidy, as the floor of a living-room. Eli spread fresh straw on it, and then went to the spring for water for the weary travelers. Nor did he forget to feed and water the animal.

"But," Tirza said, "it will be dark presently, and we have not brought a lamp."

"And you are, no doubt, hungry," Eli added. "Shall I go home and fetch you my honey-cake, which was given to me yesterday by a traveler, for taking care of his donkey?"

"Thank you, thank you!" the carpenter said, "but we do not need a lamp, for we are well acquainted with the stars of heaven, and we still have some food in the scrip."

The children then wished them good night, and sweet rest.

The young, pale woman, who now reclined on the straw, gave them her hand and said, "God will hear my prayer; since you have refreshed the weary and prepared a dwelling for the homeless, He will never let you be without a home or comfort in the world. And if either of you is hungry or thirsty, it will be hunger and thirst after righteousness before God."

Wondering what that might mean, the children left the cave.

"Look, Eli, look!" It was Tirza who made this exclamation.

Above them there was a large, brilliant star, which had not been there before. It was night. Darkness covered the earth as far as human eye could see, but around the cave it was light as day.

And the thousand times thousand stars on the dark blue sky that night were struck with wonder. Said Regulus to his neighbors, the three royal stars in the girdle of Orion, "What means this strange light?" And the stars in Orion answered, "Now something grand and new has come to the world, but what it is none of us know, as yet."

Aigol said to Aldebaran, "I see three kings traveling from the East."

Arcturus said to Gemma, "I see King Herod trembling on his throne."

Polaris, around which the earth turns, cried aloud, so that it could be heard in all the world, as far as the hazy nebulæ beyond Orion. "I see a little Child in a manger at Bethlehem."

Then, in the immense space was heard the singing of angels and millions of glorified beings, praising God. It was the Holy Night. He who had long been expected, had come. The Savior of the world, JESUS CHRIST, was born.

In a short time, Bethlehem and the entire land of Judea had heard the news that the great King over time and eternity had come to the world. The shepherds had told people of the singing of the angels, and the three kings from the East had brought their rich gifts of gold, frankincense, and myrrh, to the Child in the manger.

Then the avaricious Amrah opened his eyes. "I have been stupid," he said to himself; "but who could imagine that those poor folks with the donkey were so worthy and eminent? I will invite them to live in the royal chamber, so that I can get a share of the gold and myrrh." Consequently, he went to the stable and bowed humbly before the noble couple. "Forgive me, your worships!" he said; "I assure you that it was all a mistake the other day. If my lord and ladyship will occupy the royal chamber, I shall consider it a great honor to me."

The carpenter answered, "We are not 'your worships;' we are poor servants of God. But we forgive you, for your children have atoned for your hardness of heart. We remain in this cave. It is true, you made a great mistake the other day. Never turn the poor from your door. The asses will trample down your royal chamber, but over this stable will be built a golden shrine, to which pilgrims will come from all over the world."

"Too bad," sighed Amrah, that I was so stupid! "Look here, Eli and Tirza! Did you get anything for helping the new-born King to find shelter?"

"Yes," Eli said, "we shall never hunger nor thirst, nor be without a home on earth."

"And," Tirza added, "if we do hunger and thirst it will be after righteousness before God."

"Hm!" Amrah thought to himself; "that was a royal reward. Perhaps, after all, it pays to be good to the poor."—From the Swedish, by J. M. S.

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THE more completely law is obeyed the greater the consciousness of perfect joy. Throughout eternal life, increasing knowledge is attained, and with increasing knowledge comes the greater adaptation to law, and in the end an increasingly greater joy. Therefore it is that eternal life is the greatest gift of God, and that the plan of salvation is priceless.—JOHN A. WIDTSOE.

## A "PILGRIM" AT A "MORMON" SERVICE.

THE readers of the *Star* will perruse with pleasnre the snbjoined report of the Manchester conference, copied from the Manchester *News* of December 1st, 1917. The fairness shown by "Pilgrim" and the Editor of the paper mentioned is very much appreciated:

Whatever the outsiders may nrge against the Mormons as a religions sect, there can be no donbt about the firm hold which that body possesses on its flock, and the calm confidence which characterises this Church of "Latter-day Saints." Nearly sixty years ago Charles Dickens, after visiting an emigrant ship containing some 800 passengers, young and old, bound for Utah, spoke appreciatively of the excellent arrangements made by the Mormon agents for the comfort and well-being of the party as evidence of thonghtful organization. If the scene which I witnessed at the Co-operative Hall, Ardwick, on Sunday morning last may be taken as a fair sample of the Mormon religions service, it is eqnally plain that those now in authority realise in full measnre the valne of attracting the yonng by training them for the life that lies ahead as good neighbours and citizens. Sunday's gatherings signalised what was described as the semi-annual Manchester conference, which, beginning in the morning, was continued during the afternoon and evening. The morning service, which I attended, was largely given over to the Sunday school work, and brought together a congregation of over a hundred persons, most of them boys and girls, whilst upon the platform were a dozen elders, some of them of youthful appearance, Mr. Lester F. Hewlett, president of the Manchester conference, acting as chairman. The program opened with the singing of a cheerful hymn to a stirring tune, the first verse being:

"Come along, come along, is the call that will win."

This was followed by other hymns of praise and reverence, the sacrament of bread and water, which was taken by all present as they sat in the room, attendants handing the jugs and plates round for the purpose. There were also brief recitations and a vocal duet from the young, to show the quality of the teaching in the Sunday school, interspersed with short addresses from the chairman and two of the youthful elders, winding up with a rather long one from Mr. George F. Richards, of Liverpool, president of the European mission. One of the literary pieces was the Bible incident of David and Goliath, the narrating of which from memory by a tiny boy was unexpectedly accompanied by the rattling of hailstones on the glass roof in the tempest of wind and sleet raging outside. The reciter proceeded valiantly with his task, the childish treble being drowned here and there by the fusillade, and he was manifestly thankful when he had got to the last of his lines. Among the items was one in the form of a dialogue between two

girls, one of whom represented a doubter of Mormon principles, who, after being argued with by her companion, a member of the Church, promised to attend a service and judge thereof for herself. The chairman alluded to this trifle as an instance of effective educational propaganda. As to the addresses, they were homely and direct to suit the congregation, emphasis being laid on the important fruits of the Sunday school as exemplified by the contributions to the service. The chief elder took for his text the Bible story which had been related, and from it drew the lesson of unselfish service and the value of prayer in the battle against enemies inherent in human nature. Throughout, prominence was accorded to "our young brothers and sisters," as one solemn elder after another described them, an object lesson of marked respect which other churches might take to heart. Such a lesson was never more needed than at the present day, when the vexed problem of the young in our large towns looms so large and awaits solution. It is possible to reach them by an earnest effort to understand their outlook and possibilities for good; but the method must be attractive, so that the best of which the children are capable may be evolved and used to the benefit of themselves and of the community.

PILGRIM.

## REDEMPTION OF JERUSALEM.

THE surrender of Jerusalem to the British force under General Allenby is one of the outstanding events of the world-war. From a purely military point of view it may not be important, but seen in the light of our Lord's prophecy, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"; and also in the light of the prophecies given in this dispensation through the Prophet Joseph Smith (Doc. and Cov. 77 : 15; 109 : 62; 124 : 36; 133 : 13), concerning that city, it becomes the greatest incident of the war, indicating that the end of the times of the Gentiles and the redemption of Palestine are drawing near, which events mean the coming of an entirely new era in the history of man—the era known as the Millennial reign of our Lord.

The city was surrendered, it seems, without any great effort at defense. General Allenby entered it more as a deliverer than a conqueror. This is all the more remarkable, because on former occasions it has been defended with all the zeal of fanaticism.

At the conquest by Titus, in the year 70 A.D., it is thought that a million Jews were slain, and in 614 A.D., when the Persians captured it, 90,000 of the inhabitants perished. In 637 it was taken by the Turks, after stubborn resistance, but this time it seems to have fallen as a ripe fruit.

Jerusalem is the holy city of Jews, Christians, and Mohammedans. When the children of Judah look towards the past they

see that city as the central point of the most magnificent period of their history, and they look forward to the restoration of their ancient place among the nations of the world with the redemption of their former capital. The Christians revere the city where our Lord proclaimed the gospel and where He suffered, died, and rose triumphant, and where His messengers commenced their labors for the regeneration of the world. The Mohammedans have one of their most sacred sanctuaries there, and they expect to be summoned to Jerusalem for the last judgment. There is, therefore, general rejoicing all over the world, at the deliverance of Jerusalem. Christians and Jews have gathered in their respective places of worship to give expression to their joy, and we have no doubt that the majority of the Mohammedans are also rejoicing at this fatal blow to Turkish pride and prestige.

In 1836, when the Temple in Kirtland was dedicated, the Prophet Joseph was inspired, in his dedicatory prayer, to ask the Lord that the redemption of Palestine might begin "from this hour," and on the 24th of October, 1841, Elder Orson Hyde, who had been appointed to perform a special mission in Palestine, ascended the Mount of Olives and dedicated and consecrated the land for the gathering of Judah's scattered race. In accordance with a vision he had before leaving Nauvoo, he erected a stone monument there as a witness that he had performed his mission.

God has heard these prayers and others offered by His servants for the redemption of Palestine. May the children of men in all lands have wisdom and understanding to read the signs of the times, and thereby be led to embrace the gospel of Jesus Christ.

J. M. S.

## KEEP YOUR BIRTHRIGHT.

ESAU sold his birthright. He was in sore straits. He felt that his need of food was so great that nothing else mattered. Consequently, he yielded to temptation and sold his birthright to Jacob for a pottage of lentils.

There are times in our lives when we are tempted to go astray. We feel that our need is so great, and that the sin is so small that there is no harm in it. We are tempted. Satan is ready to take advantage of our weaknesses. But let us remember our birthright as God's children. Let us, if need be, hunger a little longer. Our Father is watching over us. His angels are about us. "Do what is right, let the consequence follow." And so we shall keep our inestimably valuable birthright.

EVA SALWAY.

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WORK has made me what I am. I never ate a bit of idle bread in all my life.—DANIEL WEBSTER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 20, 1917.

EDITORIAL.

## JESUS OUR SAVIOR.

"THOU shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1: 21).

The Scriptures teach us that the Son of God came to this earth to be *the* Savior of men; not *a* savior among many of equal power and authority, but *the* Savior, the Captain of our Salvation.

Peter boldly proclaims the truth that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12), and Paul graphically depicts Him as being highly exalted "and given a name, which is above every name: that at the name of Jesus every knee should bow * * * and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

To be saved is, as the Prophet Joseph explains, to be placed beyond the power of all enemies, even death, which is the last enemy to be overcome. To bring about this complete salvation was the mission of our Lord. That is why He came and dwelt among us in the flesh. That is why angels heralded His coming and sang of peace on earth and good-will to men. That is why He taught men the principles of the kingdom of heaven; why He suffered, died, and rose triumphant from the grave. That is why angels, on the occasion of His ascension, declared that he would return to take possession of the redeemed earth.

Many of the wise men of this world have thought that the world could be saved without our Lord Jesus Christ. They have dreamed of salvation through scientific discoveries, education, and moral reforms supported by human law. Some have placed their faith in evolution, arguing that the world is gradually growing better, and that the earth will, in due time, become a paradise by virtue of the inherent good qualities of human nature which only need time to develop. Some have extolled militarism to the sky, as an educational force of both moral, intellectual, and physical value.

Alas, how foolish is such reasoning! We have had before us, for the last three years, a picture of human nature left to its own resources. And what have we seen? A world bathing in blood!

We have seen nations—men, women, and children—massacred in cold blood. We have seen solemn treaties torn and thrown

away, as so much waste paper, and miles upon miles of God's beautiful earth devastated, as if swept by a whirlwind. The sky has been seen reflecting the crimson sheen of the fires of incendiaries in many places. Golden grain and fragrant flowers have withered in the smoke of powder. The sweet songs of the birds have been silenced by the deafening roar of cannon and the terrifying shriek of shells. If the angels have inclined their ears and listened to the prayers of mortals, with pure joy, they have also heard, with sorrow and consternation, curses and blasphemies from lips quivering with rage.

Furthermore, we have seen justice and every part of our ethical code trampled into the dust. We have seen the beast in man obtain dominion, and a large portion of the temporal blessings God has bestowed upon His children as a reward for centuries of industry and frugality, ruthlessly destroyed.

The sciences and arts which so many worship have not saved us from this frightfulness. Evolution has not brought us near to the Millennium. Militarism has proved to be a curse to the human race. We have seen repeated on a large scale the horrors of the "reign of terror," when efforts were made to establish an age of reason without God. Then, too, blood flowed in torrents. Men murdered their own brothers, and sin and shame rode in triumph through the streets, followed by a jubilant crowd. History has been repeating itself, showing us what the world is when it sets aside the Word of God.

That is one lesson to be learned at this time. And we should master it so thoroughly as to be fully prepared to accept salvation at the hands of Him whom God has sent to the world, to be the Savior of the children of men.

The prophets of old predicted that the time will come when the nations of the world, realizing the futility of their own efforts to save themselves, will say to each other, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Possibly, terrible wars are needed to drive men to ask God for guidance in their efforts to establish new conditions. Probably, only by such cataclysms as the present, can we be fully convinced that our civilization needs the quickening, life-giving Spirit of God, lest it should decay as a dead body.

We pray that the Spirit of the Lord may be poured out upon all the nations of the world; that they may be led to repentance and acceptance of that salvation which is offered in the name of our Redeemer.

We pray that the Saints of the Most High may prove faithful to their calling and mission, so that their influence in the world may be exerted for the salvation of God's erring, scattered children.

J. M. S.

## THE PROPHET JOSEPH.

On the 23rd of this month it will be one hundred and twelve years since the birth of the Prophet Joseph Smith. The nineteenth century produced many men prominent in the fields of science, inventions, travels, statesmanship, commerce, finance, etc., but none more remarkable than the founder, under divine direction, of what the world calls "Mormonism." Josiah Quincy, a contemporary of Joseph Smith and at one time the Mayor of the City of Boston, has left on record these striking lines:

"It is by no means improbable that some future text book for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon Prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious common-place to their descendants. History deals in surprises and paradoxes as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets" (*Figures of the Past*, p. 367).

Such was the impression of the personality of the Prophet Joseph upon men of the world who approached him without prejudices; even if they tried to persuade themselves that his teachings were not true, and that his claims were those of a fanatic, they felt instinctively in his presence a power, a majesty, not commonly possessed by men; even his enemies quailed before him, when he rebuked them in the name of the Lord. And as for his friends, they loved him and clung to him with that ardent affection which neither time nor death could chill.

Joseph Smith was a chosen instrument in the hands of the Lord to do the work entrusted to him. Upon him rested the power of the holy Priesthood. The influence of resurrected beings, with whom he had associated, and of glorious visions of things beyond the veil, followed him, just as divine glory accompanied Moses from his interview with God on the Mount. There is no other reasonable explanation of the influence and power with which the Prophet Joseph was endowed.

The work that is being accomplished in our day and of which the Prophet Joseph, as an instrument in the hands of the Lord, laid the foundation stone, was foreseen by the prophets of old. There are numerous predictions concerning it in the Old Testament, and also in the New. If Bible readers were acquainted with the prophecies, they would recognize the Church in our day and age from the pictures drawn by the inspired authors. But, alas! many of them are in the condition of the Bible-students

whom our Lord sternly rebuked, saying, "Ye do err, not knowing the Scriptures nor the power of God" (Matt. 22: 29). Ignorance concerning the Scriptures and the power of God prevented them from recognizing in Jesus of Nazareth the expected Messiah. Similar ignorance prevents many Bible-students to-day from recognizing in the great American Prophet the chosen instrument for the establishment of the Kingdom of God on earth at this time. And yet, the Scriptures contain many wonderful predictions concerning this latter-day work. Some of them are sublime, and all are exceedingly impressive.

Our readers are familiar with the account John gives of his vision concerning the restoration of the gospel through an angel flying in the midst of heaven (Rev. 14: 1). They know his prediction of the one hundred and forty-four thousand followers of the Lamb, undefiled and marked as belonging to God (Rev. 14: 1). They understand the Word of God concerning the return of the Church, after a long time of apostasy, from "the wilderness" (Rev. 12: 6; Doc. and Cov. 5: 14). They are, perhaps, less familiar with the great vision (Rev. 10: 1-11) concerning the mighty angel with a "little book" open, whose message to the world was this, "that there should be time no longer;" that is to say, that there should be no more delay in the consummation of God's plans and purposes and the completion of the arrangements for the coming of His Son.

They are also familiar with prophesies in the Old Testament concerning the coming forth of the Book of Mormon, such as Isaiah 29: 14 and Ezekiel 37: 15-28. We do not, therefore, comment on those passages at present. There are some other remarkable prophetic utterances to which we would call attention now.

The Prophet Isaiah, in numerous instances, speaks of someone whom he calls the "servant of Jehovah." See Is. 41: 8; 42: 19; 43: 10; 44: 1; 45: 4; 49: 3-6; 52: 13; 65: 8. Jeremiah makes use of the same term (30: 10).

Who is this "servant of the Lord?"

The answer is given in many of these passages. It is Israel. For so the Lord declares, "But thou, Israel, art my servant, Jacob whom I have chosen" (Isa. 41: 8). "Yet now hear, O Jacob, my servant; and Israel, whom I have chosen" (Isa. 44: 1).

Israel, as a nation, was chosen to be the servant of the Lord, in order that through it salvation might come to all nations. Israel, even in its scattered condition, stricken with blindness, suffering and mourning, is the servant of Jehovah, whose restoration to divine favor will presage the conversion of the world—a thought expressed by Paul thus: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 15).

But this does not fully explain the meaning of the term. The "servant of Jehovah" is, furthermore, the title of an individual, the ideal Israelite, the representative, in whom the mission of the

nation is completely centered. That individual is our Lord, Jesus Christ. This we know from Matthew 12: 18-20, where Isaiah 42: 1-3 is applied to Him.

It is, further, to be noted that the mission of the servant of the Lord, according to the prophecies, concerns the nations, in the latter days especially. "Listen," says this, the Lord's messenger, "O isles, unto me; and hearken, ye people, from afar" (Isa. 49: 1); from which Scripture it is evident that he has a message to all the world. One part of his mission is to gather Israel, and another part to send the light of the gospel to the Gentiles. We read again, "And he [God] said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth" (Isa. 49: 6). This, clearly, refers primarily to our Lord and His work of redemption in the days of the gathering of Israel and the coming of His kingdom. God will perform this work through His chosen servants, who are endowed with the holy priesthood and authorized to act on His behalf. It is, therefore, a direct prophecy of the coming forth of the great work to which the Prophet Joseph was called—that of proclaiming the gospel of the gathering and the salvation of Israel.

The same grand thought meets us in the well-known prophecy in Isaiah 52: 13—53: 12, according to which, our Lord, after suffering and death, shall finally triumph. "The kings," we read, "shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they consider."

What is it that they had not seen or heard before, because they had not been told of it? We answer, The everlasting gospel; the message which the Prophet Joseph delivered; the Church, with its ordinances, gifts, and blessings. All were unheard of in the world at the time when the Prophet Joseph appeared like a second Elijah on Mount Carmel. Isaiah, as we have seen, predicted that this would be the case.

Concerning this latter-day servant of Jehovah the Lord also says: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there" (Isa. 65: 9).

The servant of Jehovah is, then, in the first place, Israel, as a nation; in the second place he is our Redeemer, in whom and through whom alone Israel's mission can be made a reality; and, finally, he is the Church of Christ, which is His body and the institution through which He will accomplish His great and mighty work as the servant of Jehovah. The passages describing the character and mission of the Servant, therefore, also predict the rise and purpose of the Church of Christ in the latter days.

This conclusion is corroborated by another set of prophetic

utterances in which the term "Branch" is found. Some of these are Isaiah 4:2; 11:1; 60:21, and Zechariah 3:8.

Isaiah first predicts a state of complete anarchy among the children of men, when they will make unsuccessful efforts to obtain officials capable of maintaining order (Isa. 3: 6, 7), and when seven women shall "take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (4: 1). When society, through war and revolutions, are brought to the conditions here depicted, then, the Prophet goes on to say, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (4: 2). The "branch" is the Church of Christ, of which He is the head. Through the Church, that is, through the revealed truth on which the Church is founded, the world will obtain salvation from the chaotic conditions of the time of the end. "Beyond the great judgment there is revealed to the Prophet a vision of the ideal religious community, blessed with an exuberant supernatural fertility imparted to the soil (v. 2), purified from sin (vv. 3, 4), and overshadowed by the protecting presence of Jehovah." This is the explanation of the meaning of the word Branch in this passage, given in the Cambridge Bible. We add, it is a prediction fulfilled in the rise of the Church of Jesus Christ of Latter-day Saints.

The same thought is expressed in Isaiah 60: 21, as follows, "Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Here again the Church is called "the branch."

In the eleventh chapter the central figure represented by the term "Branch" is our Lord. He is the head of the Church, and as such He is the Branch—the chief part of it. In this connection we must not think of the stem of the vine as separate from the leaves and branches. The Prophet connects the two, when he speaks of Christ as the "Rod out of the stem of Jesse," and then, referring to the latter days, says of the Church, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek: and his rest shall be glorious." Here the Church in the latter days is referred to as a "root," or a "branch"—one of the titles of our Lord. It is said to be an Ensign marking a gathering-place, where the rest is sweet (Isaiah 11: 10).

Zechariah had a vision in which he witnessed a conflict between the Angel of the Lord and Satan concerning Joshua, the presiding High Priest. Joshua was clothed in filthy garments, and the adversary brought his accusations against him. The Angel of the Lord, however, rebuked the accuser and caused His servant to be cleansed and arrayed in new vestments, whereupon he renewed his covenants with God.

In this vision Joshua stands before us as the representative of Israel. It was the nation that had transgressed and become the object of the accusations of the adversary, until the time when the Lord should cause their sins to be forgiven. This was to be brought about by some special divine providence, for the Lord says (Zech. 3 : 8). "For, behold, I will bring forth my servant the branch. * * * In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree" (vv. 8-10). Here is another unmistakable prediction of the rise of the Church, preliminary to the gathering of Israel and the beginning of the Millennial age of peace and contentment. See also Jeremiah 23 : 5, 6 ; 33 : 15, 16.

These are a few, of many, prophecies concerning the great and marvelous work which the Prophet Joseph was called to perform during a brief, but momentous career. Those who honestly desire a testimony concerning that work will find abundant evidence in the "more sure word of prophecy," which indeed is a "light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II. Pet. 1 : 19). It is a subject that grows in interest with each recurring anniversary of the birth of the great and immortal Prophet of our dispensation.

J. M. S.

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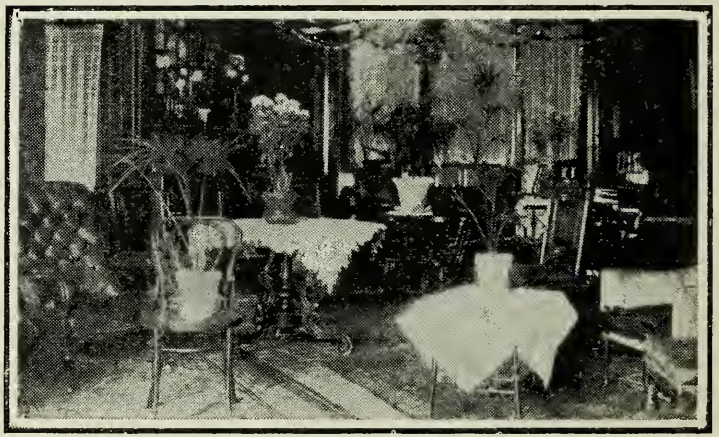

(Photograph by ELDER GEORGE F. RICHARDS, JR.)

THE Assembly Room of the Durham House, 295 Edge Lane, Liverpool, decorated for the Thanksgiving party given by President George F. Richards on the 29th of November, 1917, reported in the *Millennial Star* of December 6th, this year.

## MY HAPPINESS IN THE GOSPEL.

DURING this terrible period of war, when the world is so full of trouble and commotion, some, let us hope, are realizing the necessity of turning from their wicked ways, and beginning to prepare themselves for a higher and better life.

How useless and empty are the vain pleasures of this life, and how much happier and content are those who build up treasures for themselves in heaven, where neither moth nor rust can corrupt, or thieves break through and steal.

During the last few days I have had the pleasure of talking to my friend at business on religious matters, and after comparing her views and the truths I have, I rejoice and thank my heavenly Father that I have been led to the true Church, for I know that I am indeed blessed with a knowledge of the gospel, and my testimony is strengthened when I am able to explain to somebody else a few of the simple truths as taught in the Church of Jesus Christ of Latter-day Saints.

What a privilege we enjoy in being able to perform the work for our dear relatives and friends who have passed before us, and how happy we shall be if we are faithful to them in having this work done, and what a meeting there will be when we are called to enjoy the blessings we have earned!

It is our duty, then, to advance in the knowledge of the gospel as far as possible, and to show unto the world by the lives we lead that we have a gospel worthy of acceptance. These words of one of the poets should inspire us to press onward:

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Bradford. IVY BANHAM.

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## KILLED IN ACTION.

OFFICIAL news has been received by a daughter of Brother and Sister Hill, of the Handsworth branch, Birmingham, that her husband, Henry James Brown, Coldstream Guards, was killed in action on the 9th of October, 1917. Besides his wife, he leaves a baby boy. Private Brown was in the retreat at Mons, and was wounded in the battle of the Aisne in 1914.

Brother and Sister Hill have also received the news that their son, George F. Hill, was taken prisoner of war at Ypres, August 16th, 1917. He joined the army on the 15th of June, 1915. He has been a member of the Church since he was eight years old.

## FROM THE MISSION FIELD.

**Baptism.**—On Sunday, December 2nd, 1917, a baptismal service was held at "Deseret," 152 High Road, London, N. 15 (London conference), at which three were received into the fold. Elder William A. Linford officiated. President James G. McKay and Elder William A. Linford confirmed the new members.

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**For the Boys at the Front.**—As the financial result of a musical entertainment at the Durham House, Liverpool, on December 3rd, 1917, the president of the branch, Elder George S. A. Tofte, has had the pleasure of mailing, on behalf of the saints in Liverpool, a nice Christmas box to each of the members of the branch now serving at the front. The entertainment was a great success. The boys will appreciate the sincere wishes for their welfare which go with the little tokens of love sent them from home.

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**Branch Organization.**—Recently, President James G. McKay, of the London conference, visited Brighton and Portsmouth. At the latter place a few changes were made in the branch organization, and special instructions were given. At Brighton President McKay organized a new branch with the following officers: Brother Herbert J. Bingham, president; Brother William John Graystone, first counselor; Sister Rosa A. Rook, branch clerk, and Sister Elsie May Graystone, organist. President McKay reports a splendid spirit at the meeting, with encouraging prospects for the future of the Brighton branch, says Elder William J. Loosle.

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## DIED.

HEARN.—November 11th, 1917, of hemorrhage, Sister Hannah Hearn, of Caerphilly. Deceased was born February 2nd, 1864, at Bryn; baptized May 20th, 1916, by Elder George A. Palmer, and confirmed the same day by Elder C. Herbert Crittenden.

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